

IN THIS ISSUE—"THE DES MOINES SOCIAL SETTLEMENT."

The Commons

A MONTHLY RECORD
DEVOTED TO
ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

VOL. II, NO. 4.

CHICAGO,

AUGUST, 1897.

PHASES OF LIFE
IN CROWDED
CITY CENTERS

PROGRESS OF MANY
ENDEAVORS
IN HUMAN SERVICE

STUDIES OF THE
LABOR MOVEMENT

NEWS OF THE
SOCIAL SETTLEMENTS

SOCIAL WORK OF
THE CHURCHES

GROWTH OF THE IDEAL
OF BROTHERHOOD
AMONG MEN



PROFESSOR GRAHAM TAYLOR.

"SO WE called our household and its homestead 'The Commons,' in hope that it might be a common center where friendship, neighborship and fellow-citizenship might form the personal bonds of that social unification which alone can save our American democracy from disruption, cloven as it is under the increasing social stress and strain, and where that brotherhood of which we talk and sing may be more practically lived out and inwrought."—*Graham Taylor, in a Commons Circular.*



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THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 16.

CHICAGO.

AUGUST, 1897.

THE HOUSE BY THE SIDE OF THE ROAD.

["He was a friend to man and he lived in a house by the side of the road."—Homer.]^{*}

There are hermit souls that live withdrawn
In the place of their self content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdden meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong.
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

Sam Walter Foss in *The Independent*.

GRAHAM TAYLOR—AN APPRECIATION.

[BY PERCY ALDEN, MANSFIELD HOUSE, LONDON.]

"Be alive and sympathize with all that lives.
Attack what is wrong, but always make your positive faith palpable and unmistakable behind your negative criticism."

These words, of a representative English journalist, might very well stand as the utterance of Graham Taylor, Professor of Christian Sociology and warden of Chicago Commons. I first grew interested in him and his career on learning, in 1892, that his call to a chair in the Congregational

seminary at Chicago was received by the people of Hartford, and indeed by New England folk generally, with an outburst of real grief. I said to myself at the time, and doubtless the same thought occurred to many others, "The men who so strenuously deprecate the removal of a pastor from his church to another sphere of labor, and who urge that the city will suffer no less than the church, must have some well-founded reason for their protest." It came to my knowledge that all sorts and conditions of men, from a judge of the police court to the workmen whom he loved, and the outcasts whom he saved, were unanimous in asking him to remain. It was borne in upon me that here was a parson who was something more than a parson. He was a *man*. Indeed, the constituent elements of his church at Hartford, where he labored for twelve years, bear witness in a remarkable way to his fine democratic leadership. He not only largely increased the membership of the church—and many men have done the same thing—but he presented to us what even in these latter days is an all too rare phenomenon—the spectacle of a church in sympathy and touch with the common people.

As one descended from a long line of ministers, some sort of allowance might have been made for him had he failed fully to comprehend the meaning of the part he was called upon to play. It is ever hard to shake ourselves free from the trammels and bonds of conventional custom and usage. The minister or clergyman is much inclined to be "groovey." Until a comparatively recent date, little or no effort was made by religious teachers or by the students of theological seminaries, to inform themselves as to the bearing social problems had on their routine work. They are not to be blamed for this any more than we should blame the weaver of fifty years ago for using a hand-loom. None the less we rejoice in the foundation of the institutional church, and the chair of Christian Sociology. Even now, people are apt to sneer at these developments, as if the man who undertook to impart spiritual truths to the individual could shirk his responsibility for the ability or inability of that individual to apply the truths taught. How can we expect to help Chicago, New York, or East London, if we don't know the rudimentary facts

^{*}This motto, and the poem which follows, constitute the literary inspiration of the "Roadside Settlement," concerning which see article on page 3.—Ed.

concerning the lives of the people as organized in society? We are far too inclined to say our citizenship is in heaven, and forget that we pray every day "Thy kingdom come, *on earth.*"

All honor then, to those who have led the way to a wider outlook and a truer ideal of citizenship! Amongst those who should have our honor I count Professor Graham Taylor to be not the least nor the last. He possesses both the knowledge and the sympathy requisite for the making of a true social reformer. Few men are so well informed, for example, with regard to the history and progress of the labor movement in England and America, the bearing of religion upon our economic and industrial life, the relation of ethics to politics. He takes a truer and broader view than the average sociologist, who looks upon the settlement as a laboratory for the study of social facts, and treats of economics from a purely academic standpoint.

The task placed upon Graham Taylor's shoulders, not only of helping the working people amongst whom he lives, but also of saturating the churches with the social spirit, is a far more difficult one than that of lecturing with authority from a professorial chair. That he is sympathetic with the workingmen in their struggle for betterment, not even his bitterest enemy would deny. Indeed, the complaint often made, is that he cares too much about them. But a sturdy sort of common sense redeems what in a younger man might be wasted enthusiasm. He never talks without acting, doing, working, for the end he has in view, and it is the same end all through, whether he is lecturing, preaching, or organizing at the Commons. The one object is to educate the civic conscience, to establish better social conditions, to make it easier for people to live the true and pure life.

The restless energy and the ready wit, the untiring enthusiasm and the cheerful, unassuming spirit of the man were borne in upon me this summer more than ever before. We were both lecturing at Chautauqua, and we shared the same room in the same cottage. We faced, together, the same questions on a common platform at the evening "quiz;" so that I had every chance of getting to know his real personality. The more I know, the more I am impressed with the thought that if the warden of Chicago Commons had been an ambitious man he might have attained to almost any position of honor—or dishonor—that the world had to offer. The sacrifice that he has made, both financially and socially, in going and living in the Seventeenth Ward of Chicago, amongst a population of Scandinavians, Italians and Poles, is hardly regarded by him. He would not call it sacrifice, rather he would speak of himself as the gainer by the transaction. And in one sense to have come into con-

tact with the great throbbing, suffering heart of the people, to have been able in some measure to understand and to help, is a real gain. For out of this comes a wider interest and a fuller life.

It may, however, be permitted to me to say, that he and his wife and family have set an example which few have the courage and devotion to copy. Half a dozen such men, living in each ward, might save Chicago. The worse the ward is, either in its political or sanitary aspects (and the two are more intimately connected than is apparent at first sight) the more need there is for men of his type. My own work in East London has taught me how seldom they can be found when most required. And yet the whole idea of our municipal life rises upon the supposition that they will answer to the call of the social need. The people have put up a great inarticulate cry for help, in their ignorance and misery. It is one of life's "little ironies" that they do not know what they want, that they are blindly groping in the dark for a helping hand. Graham Taylor, in answer to their pathetic appeal, came to the rescue without counting the cost. His work will live, tho he himself pass away. But it is important, in the interests of civic reform, in the interests of religion itself, that he should live for many years to come. May I be allowed to urge that one who has done and is doing so much to establish right human relations should be cheered and encouraged by all who desire the common weal, who look for the Republic of God.

CHILDREN IN SETTLEMENTS.

Professor Taylor's Letter to an Inquiry On an Interesting Question.

There is probably no question in connection with the work of the settlements in general, and Chicago Commons in particular, that has attracted so much interest and query as that involved in the presence of children in the settlement. Especially since Professor Taylor moved with his family, including two little girls, into the Commons residence, and since Rev. Mr. Boller, with three small boys, had residence with us, has this question been one of the first and most persistent to be asked, particularly by persons interested in settlement work almost to the point of entering upon it, yet deterred by reason of having small children.

On this point probably there could be no clearer statement of the case than in a recent letter sent by Professor Taylor to an anxious inquirer who had represented the urgent objections and protest of not a few other correspondents:

I am anxious that you should understand our position regarding children in the settlement, so that you can intel-

ligerly see and discuss the issue from the settlement point of view. I protest against considering the property line, or the more or less arbitrary social classification, to be the test of the character of one's children's associates. The same discrimination is demanded of the parent among the richer as among the poorer classes, on the boulevards as in the industrial residential districts, in the private school as in the public school, in the class church as in the people's church.

My judgment is based upon observation and experience on both sides of this artificial and superimposed line. I received more harm, as a boy, in the aforesaid select circles, to which I was quite exclusively confined, than my children have from their broader, more democratic, yet not less carefully considered associations. We feel that neither they nor we can afford to limit life to any little horizontal level, or to allow it to belong to any class, either that of poorer or richer, less cultivated or more cultivated. So we try to keep in personal touch with and have personal friends in both. Whatever we may lose in exterior surroundings by living in this working people's district (which none should consider a "slum") is, perhaps, more than made up by the high ideal and standard of relationship which steadily obtains within the settlement household. Whatever may be lacking in little luxuries is, perhaps, more than compensated for by not a few very real and rare privileges. Whatever the immediate neighborhood in our former surroundings might have afforded us, a wider range and choicer selection of associations are strangely, though naturally, attracted to the settlement circle. Whatever may be sacrificed in the lesser accomplishments, is more than counterbalanced by that larger purposefulness which adds more of an educative and essential value to every life.

Apropos of this question is the story that has been going the rounds of the press lately, of the little boy whose prudent mother forbade his playing with the boy next door, on the ground that the latter was not a suitable playmate:

"But, mamma," the boy asked, "why cannot I play with George?"

"I think he is not a good enough boy for you to play with."

"Do you think I'm a better boy than he is?"

"Usually, yes."

"Well then, perhaps I'm a good kind of a boy for him to play with."

Concerning Samuel M. Jones, the reform mayor of Toledo, of whose "Golden Rule Shop" we have several times spoken, the London *Progressive Review's* correspondent in America, writes: "He is a successful manufacturer, in spite of the fact that the only rule he has posted in his factory is the golden rule. He disregards the market wage in the payment of his men, shares profits with them, and in every way in his power deals with them as brothers. He has read his Mazzini and his Ruskin and his Christ so faithfully that he believes that it is his duty to practice what they preach."

A "Tolstoi Colony" is to be planted at Alderney, on the Channel Islands. It is to commence with fifty people—each contributing £100—who are to work co-operatively as gardeners, fruit growers and fishermen. The promoter is J. Herbert Wilkinson, president of the Institute of Architects and Surveyors.

Notes of the Social Settlements

THY FISHES breathe but where Thy waters roll;
Thy birds fly but within Thy airy sea;
My soul breathes only in Thy infinite soul;
I breathe, I think, I love, I live, but Thee.
Oh breathe, oh think,—O Love, live into me;
Unworthy is my life till all divine,
Till Thou see in me only what is Thine.

Then shall I breathe in sweetest sharing, then
Think in harmonious concert with my kin;
Then shall I love well all my Father's men,
Feel one with theirs the life my heart within.
O brothers! sisters holy! hearts divine!
Then I shall be all yours, and nothing mine—
To every human heart a mother-twin.

—George Macdonald, in *The Diary of an Old Soul*.

ROADSIDE HOUSE SETTLEMENT.

The Social Endeavor of the Des Moines, Iowa,
King's Daughters Circles.

[BY ONE OF THE KING'S DAUGHTERS.]

"He was a friend to man, and he lived in a house by the side of the road."

A bar of Homer's music, drifted down the centuries, has been caught up and is being resung in a corner of this ordinary, prosperous western city, taking concrete form in a settlement house on the corner of Eighth and Mulberry, close to the business center and adjoining a district of railroad employes, and not far away from a region called "below the dead-line."

"The Roadside Settlement" differs little in spirit from its more mature and developed kindred in other cities. But certain individual features it has which make up its particular personality. First of all, Des Moines is not so large a city as is the usual birthplace for settlements, nor is it a place of such material desolation as sometimes forces a settlement into existence. It is a city of some seventy thousand inhabitants, for the most part intelligent, in some considerable degree cultured, and as a whole conservative and moral in tone. We have no great distances in space between the wealthy and well-to-do and the poor, hard-working laboring class. The vicious and pauper element are located in more clearly defined limits. It follows, therefore, that the "class lines," those imaginary horizontal lines that divide the social zones, are less distinct here than in larger or older cities.

FEATURES OF THE WORK.

The house was opened last October with five residents. Not until recently have any of the residents been able to devote consecutive attention or time to settlement work. Yet, notwithstanding

these disadvantages and the minor ones always attending the first year of such an organization, the work has prospered. We have a newsboys' club of some twenty-five members, a boys' club of thirty or forty keen, healthy, attractive school-boys between "twelve and one hundred years of age"—so runs their by-laws—who have administered city affairs thro a mock council of mayor and aldermen, settling our great municipal questions with ease and enthusiasm; a young people's tourist club of young men and girls between 14 and 20, which has grown to such a size as to crowd our parlors. ♦ A woman's club has struggled thro adversity to a permanent and growing life. The men's club, made up of some young professional men, but more working men, discusses political and economic questions. Nowhere can one see more clearly the good effect of American democracy and less marked social lines than in both these clubs where the independent spirit is shown by yielding homage to none save for stronger traits of mind or character, and by the free expression and maintenance of individual opinions and rights. In addition to these clubs the home has been open Thursday evening to the neighbors and Sunday afternoon, when sacred music and a short talk gave the quieting influence of the day. There is, as a permanent part of the work, a day nursery and kindergarten, and a weekly industrial and cooking school, numbering at times a hundred members.

THE KING'S DAUGHTERS' UNION.

Such is the achievement of the joint effort of the residents and of a King's Daughters' Union, an organization of some two hundred young women with an actual working force of about forty, who represent nearly every denomination of churches in the city, not excluding the Roman Catholic, as well as some who affiliate with no church, but find work here to do "In His Name." It was thro the efforts of these young women that the settlement was organized. They secured the funds for furnishing the house and have maintained the expenses which the small number of residents has failed, of course, to meet. The general plan of work and management has been carried on by King's Daughters' representatives. Several of the clubs, the kindergarten and nursery, have been formed and maintained thro the individual members or circles of the Union. However delicate may be the adjustment of these two bodies of workers in practical administration, it is worth all the care and caution it may cost to secure the great advantage of having so many people representing scattered localities and interests in close touch with the work and profiting by its reflex influence.

It seems certain that "The Roadside Settlement" of Des Moines, working "In His Name," will be a permanent feature of this city, and perhaps prove a little heaven to the neighborhood in which it is located.

SUMMER SETTLEMENT TOUR.

Some Personal Observations in Five Settlements of the Western Country.

[BY THE WARDEN OF CHICAGO COMMONS.]

The name and strikingly appropriate motto of the Roadside Settlement at Des Moines, Iowa, were suggested by the poem printed in connection with the description of its work. For the christening, Rev. A. L. Frisbie, D. D., is responsible, for it was he who rescued these ringing verses from his file of the *Independent*, and by reading them from his pulpit in the First Congregational Church of Des Moines, not only made old Homer sing again in this midland city, but gave currency to what can hardly fail to become a settlement poem. The "Midland Chautauqua" also had somewhat to do with the establishment of the settlement, for by the social teachings of its platform the King's Daughters were the more inspired thereunto. And so the words of last summer, cast as bread upon the waters, returned in the works of this summer, after not many days. How real and vital is this work of the Daughters of the King may be inferred from the fact that a neighbor of the settlement when asked by the writer what he thought of its work, replied: "Well, I moved into this house since they came, because I thought their residence and work would influence the neighborhood." Their Chicago landlord seems to share this opinion, for he is said to have offered to build them an assembly hall as soon as the settlement could assure him a fair rental. Its friends should close with that offer at once.

HIRAM HOUSE, CLEVELAND.

The lease of greatly enlarged accommodations is the best evidence of the rapid growth of Hiram House and its work for its needy neighborhood in Cleveland. Two entire houses are now in constant use and part of a third is also permanently occupied. The little lawn which fills the space between sidewalk and curbstone in front of one of them is already matched by that which a neighbor has started, and Orange street is the brighter and better for this and many another social service thus rendered. The boys call the little oasis "our grass." A neighboring saloon-keeper declared to the writer, "Everybody in the neighborhood likes those people and believes in their work. My children go there." On the parlor wall hang two artistic pictures which were secured by one of the Jewish young men who constitute the "Webster" Debating Club. In soliciting their donation from a dealer, he insisted upon the gift of "his best pictures" if he gave any. A Jewish foreign consul recently sent the settlement a generous and unsolicited contribution in recognition of its ministry to his country folk. For the reflex influence

of this settlement there is a boundless field among the thousands of churches and million or more members in the "Christian" or Disciples fellowship. Hiram College, which has furnished nearly all the residents, is in heartiest co-operation. The presentation of its cause is welcomed not only in many of these churches but at their National City Evangelization Society anniversary, and their principal

largest, best equipped and most costly settlement building in America. It is one of a very few edifices built especially for settlement work, and is therefore of such special interest that THE COMMONS later will present to its readers an illustrated description of its general appearance and detailed plan. The possession of such a plant, with its serviceable apparatus, is a serious social responsibility, in



ROADSIDE SETTLEMENT, DES MOINES, IOWA.
[With group of residents and kindergarten children].

periodical, *The Christian Evangelist*, publicly urges co-operation for the sake of the churches as well as for that of this neighborhood. The prospect of securing a large and but partially used Mission building for the exclusive use of Hiram House is interesting people of several church fellowships in Cleveland.

It is not an invidious comparison to assert that the Goodrich Settlement House in Cleveland, is the

the successful discharge of which THE COMMONS wishes its donor, Mrs. Samuel Mather, its earnest residents, and its management, representative of the principal denominal fellowships, the heartiest God-speed.

TWO CHURCH SETTLEMENTS IN BUFFALO.

Indicative of the deepening social consciousness within the churches are "Westminster House" and "Welcome Hall." The former bears the name of

the church that established and maintains it. Its cottage-like houses, with their comfortable, easy rooms, their tasteful and artistic adornment, the practical provision they afford for the gymnasium, recently pictured in our pages, and last but by no means least their unique little roof garden, demonstrate to what good and large use very ordinary buildings can be put in settlement service.

The First Presbyterian Church of Buffalo is building a \$50,000 down-town complement to its beautiful up-town temple. "Welcome Hall," which three years ago designated a single two-story house, and six months later an old warehouse renovated to accommodate the growing mission work and its diverse social extensions, now covers no less than three new and finely equipped buildings soon to be in the possession of a full fledged social settlement. One of these buildings is exclusively for residence purposes, providing comfortable quarters for seven women residents; another is specially designed for the kindergarten and the class and club work, with rooms for men residents above, and a third contains a gymnasium and a large assembly hall capable of seating nearly 500 people, with additional smaller rooms for general use. An open court, and also a wide strip of garden space running between the two streets, on both of which the settlement buildings front, are attractive features of this admirably planned and situated settlement "plant." With such a property and such adequate financial backing in reserve, the earnest work to be transferred from the old home to the new should add to itself a host of new workers and immeasurably new power.

SETTLEMENT RALLY AT CHAUTAUQUA.

Percy Alden and Professor Taylor Head Up a Rousing Gathering and Discussion.

The lectures of Percy Alden, warden of Mansfield House, East London, at Chautauqua, N. Y., was the occasion of an unexpected rally of settlement forces and folks at that great summer assembly. His course on "Present Social Movements in England" included five topics, viz.: "London Settlements," "Poverty and the State," "The Labor Movement in England," "Life in East London," "The Social Outlook in England," and received marked attention, as did Professor Graham Taylor's course of five lectures on "Waymarks of the Labor Movement." The popular response elicited was noteworthy in the large attendance and eager questions at the daily "quiz," which both lecturers co-operated to hold. The interest manifested by people from the southern cities was especially observable.

An impromptu settlement conference was held one evening in the parlors of the Athenaeum Hotel.

Representatives of no less than ten settlements were present and participated in the informal discussions — Mansfield House, Whittier House, Philadelphia College Settlement, Westminster and Welcome Hall, Buffalo; Baltimore Settlement, Louisville Neighborhood House, and three Chicago settlements—University of Chicago, Northwestern University and Chicago Commons.

Miss Hanna Fox, of the Philadelphia settlement, and Miss Bradford, of Whittier House, addressed the Woman's Club Conference. Professor H. B. Adams, of Johns Hopkins University, who was an interested participant in all these occasions, invited the settlement constituency to meet socially as his guests at the Athenaeum Hotel. Mr. Alden gave his impressions of William Morris as poet, artist, manufacturer and socialist, and the evening was rounded off with a merriment not equalled to many since college days.

SETTLEMENT AT PASSAIC.

Another New Jersey Endeavor Heard From—First Year Completed With Good Success.

With a pleasure unusual in the confession of error THE COMMONS has satisfaction in announcing that its statement that the Orange Valley Social Institute, described and illustrated in the last issue, was the second settlement in New Jersey, was an error. We receive notice of a settlement of some months' standing at Passaic. There has been at least one person in actual residence since January, and the work has followed the usual lines of settlement work, organizing a force of non-resident workers, with two boys' clubs, one girls' club, sewing school for little girls, and a satisfactory kindergarten with fifty children in attendance, and a fine round of visiting, mothers' meetings, etc. There has been also a class of older girls in domestic science. The secretary of the settlement is Edward W. Berry, and the address is 42 Irving Place, Passaic, N. J. They desire to come into touch with other settlements. An appropriate name will soon be decided upon.

NEBRASKA UNIVERSITY SETTLEMENT.

Work of the Enterprise Recently Started in the Poorer Part of Lincoln.

At the corner of 8th and "W" streets, in Lincoln, Neb., a settlement has been in successful operation for some months. It is valuable to Nebraska university since it affords a base of operations for the students who spend longer or shorter terms in residence, and to the neighborhood by furnishing a common center for social life, increasingly availed of, in a vicinity

of varying nationality. German and Russian are the prevailing national types. Three school rooms are used in the settlement work, which is affiliated with the religious activity in the neighborhood of the Young Men's and the Young Women's Christian associations, including a successful Sunday School. The settlement has been in satisfactory operation for about a year. Mr. and Mrs. Floquet are the permanent residential nucleus about whom the work centers.

TORONTO SETTLEMENT SECTION.

Addresses by Miss Addams, Mr. Ely of Cambridge and Professor Peabody of Harvard University.

Space is available for only a brief account of the social settlement section of the international conference of charities and correction, held at Toronto in July, just too late for a report in the last issue of THE COMMONS. The attendance of settlement people was not so large as was desired, owing to the inconvenient time of year and the distance from most of the settlement centers. The settlement section was in charge of the general meeting of the conference on the morning of July 13. Professor Francis G. Peabody, of Harvard, chairman of the section, presided, and introduced the subject with some general account of the settlement movement. Of the settlement as an embodiment of the larger idea of charity he spoke, and made reference especially to it as an educational institution.

Robert E. Ely, of the Prospect Union of Cambridge, Mass., spoke strikingly of the inequality of opportunity in this civilization. Mr. Ely's remarks were instinct with sympathy and insight, as he told of the lack of a fair chance for boys to make the best of themselves. He pleaded for a democratic principle of meeting with the working people; not that the settlers should try to get the workingmen to do what they wanted of them, but help them to do the things they themselves wanted to do.

One of the most striking things Miss Jane Addams, of Hull House, said was with reference to the matter of early marriages among the poor. The workingman, as she pointed out, is in the flower of his usefulness from 18 to 40, and if he is to marry at all and raise children it must be in the early years of his manhood. After he is 40 he must depend largely upon his children; they are his support, and he must make early in life his investment in them. Another strong point in Miss Addams' address was her protest against over-emphasizing the economic virtues of industry and thrift as if all human peace and happiness depended upon them. She begged for a larger view,

which would think of the outreaching scope of a man's life, to which saving and industrial energy are by no means the only contributing virtues. Earnestly she protested against the small and selfish spirit of many literary men, who confine their service to the small circle of the "cultivated" and leave the toiling masses out of view.

The discussion of the topic aroused fresh interest in the movement of the social settlements, and the press of Toronto carried the message out to a large constituency.

Miss Jane Addams's address on "The Settlement," given at the first annual meeting of the Illinois State Conference of Charities and Correction, is reprinted in full in the report of that meeting issued by the state commission of public charities. It takes its illustrations from Hull House, but is of wide interest and general application to settlement problems.

PERCY ALDEN'S VISIT.

Chicago Federation of Settlements Welcomes the Warden of Mansfield House.

The presence in Chicago of Percy Alden, the warden of Mansfield House, Canning Town, East



PERCY ALDEN, M. A.*

London, was a feature of the summer in settlement circles. Making his headquarters at Chicago Commons, he visited several of the settlements and renewed his acquaintance with various phases of Chicago life. On Friday evening, August 6th, the Federation of Chicago Settlements gave Mr. Alden an informal reception at Hull House, to which came most of the settlement folk then in the city, together with a number of invited guests from among the friends of the settlements. The occasion was rendered doubly interesting by the presence of Miss Coman, of Denison House, Boston, who with Mr. Alden, spoke briefly of the work of settlements.

Mr. Alden's increasing knowledge of American affairs and life, and his intimate acquaintance with American settlements made especially valuable his suggestions as to the possibilities of following out in work in this country some of the kinds of activity in which he has been successful in Mansfield House. Of its public work, through administrative officers of the town, he spoke especially. "Our problem is," said he, "how to organize the thoughtful minority of working people so that they may help themselves and their fellows to be better and happier."

*Portrait from *The Outlook*.

"God and the People."

The Commons

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THE addition of *THE COMMONS* to the catalogue of the Parmelee Traveling Library system, of Des Moines, Iowa, is a gratifying feature of the past month's progress.

THE plea for safe postal banks grows with the reports of failures and defalcations in savings institutions. There will come a day when the delay in establishing postal savings banks will be classed with other incredible procrastinations of these days.

TAKING advantage of the absence in the East of Professor Taylor, and of the timely presence of Percy Alden at the Commons, we are able to gratify the wish of hosts of our subscribers and readers for a portrait of and an appreciative tribute to the former from the pen of the latter. Whatever hesitation we of the Commons might feel on

the ground of good taste in paying such a tribute ourselves to our beloved leader and warden is waived in the possibility of having it so well done by Mr. Alden, who need feel no such diffidence, and who yet is peculiarly well qualified to speak with knowledge and appreciation. His warm word needs no addition either on our behalf who might say much, or on that of those who read *THE COMMONS* and love and admire the warden of the settlement under whose auspices it is published.

A VOICE FROM THE DARK AGES.

In the increasing necessity upon us to choose between lowering our Christian and American ideal of a human life or raising the standard of living to comfort therewith, evidence is not lacking that the wrong choice is beginning to be deliberately made and even publicly advocated. Prof. H. T. Peck, of Columbia University, has had the hardihood to square the issue in the July *Cosmopolitan*. Free and compulsory education appears to this teacher of American youth to be "the most profoundly serious of our educational mistakes." No principle is so fundamentally untrue, because, forsooth, "none is fraught with so much social and political peril for the future." For this is the simple syllogism of our patrician professor's simple logic anent the proletariat, "education means ambition and ambition means discontent." Yet the state decrees that all shall have some share of education—that is, some share of discontent—and as the vast majority of minds are limited and feeble, compulsory education means compulsory discontent. Could anything be more fatuous or more dangerous from a statesman's point of view? inquires the panic-stricken professor.

Forgetting Lowell's laughter over those who "shudder" at every new knock of democracy at the door, and Mazzini's grave correction of the "statesman's" wild cry, "the barbarians are at our gates," our professor shudders at "the influx of the mob" by which, alack, "the university has in fact been swamped"—when it used to have "a very special class," "trained according to one particular standard," who "stood forth as a sort of Sacred Band alike in private and in public life, exercising an influence for serenity and sanity of thought"! And our professor has a remedy all his own. But it is only to "wait and hope for a reaction and a very radical reversion to the sounder practice of the past," tho he sadly admits that "to seek to stem the tide of tendency is an idle task." Meanwhile, out of the tendency of this "feeble-minded" mob to swamp the university in educating itself for the duties of American citizenship, this professor in "*Columbia*" University thus defines its duty to the

democracy of the republic: "It should produce for the service of the state men such as those who in the past made *empires* [italics ours] and created commonwealths—a small and highly trained patriciate, a caste, an aristocracy, if you will." And this is the reason: "For every really great thing that has been accomplished in the history of man has been accomplished by an aristocracy, * * * driving in harness the hewers of wood and drawers of water who constitute the vast majority, and whose happiness is greater and whose welfare is more thoroughly conserved when governed than when governing." Shades of the signers of the immortal Declaration of Independence! and the Columbian Exposition! But then Citizen Peck, of Columbia University, N. Y., is only a professor of *Latin*, whose "sense of proportion" and "luminous philosophy" is "a thing impossible to those who do not draw their inspiration from the thought, the history and the beauty of the classic past."

The "mob" will straightway cease governing to seek its "happiness and welfare in being driven in harness!" If not, then perhaps our "statesmen" will parry the peril by seeking to raise the standard of living just a little nearer the American, not to say Christian, ideal of a human life, while our teachers will be as splendidly loyal as ever to the faith of the republic and to the thought and beauty of our American history.

ONE MUST be a good deal of a philosopher and charitable withal, to view without bitterness of heart the Pharisaic protest and precautions of dwellers along the lake front near Lincoln Park against the bathing of children in the lake. Many boys from the Commons neighborhood who cannot afford bathing suits have gone to the lake and bathed with their clothes on, while the noble guardian of "the peace" watched vigilantly to see that no wretched urchin bared his little pinched white body to prurient gaze from neighboring houses. Whose lake is it, anyway?

NOT every sober and thrifty man is a good man. We are accustomed, as Miss Addams well said at Toronto, to estimate men by their economic "virtues" alone. This is a subtle form of the judgment according to success, but it is scarcely less fatal to right judgment, scarcely less opposed to the Christian standard.

SEVEN thousand copies of THE COMMONS were printed for the July issue, in response to actual demand, and show how the effort to establish a settlement paper has met with cordial response on all hands. One year ago, the edition of the August issue was three thousand.

Side-Light Sketches.

THE curious idea that many well-to-do people seem to have, to the effect that everybody who is poor must also be drunken or dissolute, or at least the victim of dissipated relatives, was never better illustrated than in the case of a well-meaning lady who set out one afternoon, as the story goes, to "do good to the poor." And the absurdity of her idea could not be better exposed than was done by the sturdy working woman upon whom she first called. The two never had met, but that makes no difference in cases where good ladies set out to "do good" to somebody. So in she walked, the story says, and sat herself down in the astonished laundress's kitchen. "Good afternoon," said she.

"Good afternoon," responded the other.

"Does your husband drink?"

"No. Does yours?"

And it is related that the lady thereupon came away, fully persuaded that "The Poor" were beyond rescue, and highly inaccessible at best.

"AND why did you come home?" the resident asked of the boy who had departed gleefully for the country two days before for a two-weeks' stay, and who yet was found again in the old street-haunts.

"Aw, dey wasn't no kids dere!"

"Well, you knew that when you went. Didn't you like the place?"

"Oh, yes, it was a lovely place—de finest dat ever happened—and dey was good to me, too. An' I had fun milkin' and chasin' de chickens, and goin' in swimmin'. Say, I could ha' staid dere a long time if it had staid light, but de nights was terrible. Say, it was awful dark—I never seen so much dark all at once in me life! And den de crickies sang all night, and some kind of frogs—tree frogs, dey called 'em—hollered out of de dark at a feller, and I couldn't stand it. I'd just a-died, dat's all, if I'd had to stay dere another minute. So I come home, where they was some kids and some 'lectric lights, and things wasn't so lonesome."

A GREAT splash of blood in the middle of the gate at the playground was the gory sight that greeted the eye the other morning and suggested to the visitor the fear lest the children had been too earnestly "playing" cannibal. Inquiry developed the fact that two bosom friends among the boys had had "an awful scrap," and at the cessation of hostilities both noses were in a highly sanguineous condition. The sight of blood dismissed all thought of enmity, and the two friends made it up forthwith. Then they stood in the gateway, a back against each post, and, with heads together, dripped their gore down into a common pool, and, finally, in unusually literal illustration of the "blood brotherhood," walked off arm in arm to buy a mutual stick of candy.

Chicago Commons.



CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

CHICAGO COMMONS is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

Information concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

COMMONS SUMMER WORK.

An Unusually Satisfactory Vacation Season in Which All Hands Have Been Busy.

While the summer activities of the Commons have been of a character hard to list or describe, they have been unusually comprehensive and effective. An especially helpful group of temporary residents has filled the places of the absent permanent ones, and the personal outreach of the home-group has been more constant and more far-reaching than ever before. The month of July was made notable by the kindergarten institute reported in the July issue of *THE COMMONS*, and from the group of those in attendance who made the settlement their home was drafted much service of a most effective character. During that three weeks the mothers' meetings, for instance, were particularly well attended and helpful.

A very large number of personal visits in the neighborhood have been made, not only upon the personal friends of the residents, but still further in connection with the organization of the fresh-air parties and the distribution of flowers

sent in by suburban friends of the settlement, and upon the poor and sick neighbors to whom such ministry was possible and welcome.

The summer kindergarten has been in session without interruption since the first of July, and closes for a short vacation before the fall term at the end of the month. Miss Anna McLaury and Miss Louise Hare, who have had the work in charge, have given themselves unstintingly in all sorts of ways and have made the kindergarten a spot of light and cheer to the children who have sought its shelter from the sultry streets during the oppressive and monotonous days of the summer. Several of the temporary residents, and the kindergartners among the permanent residents on the ground, have given regular and devoted service. A final picnic at Lincoln Park is to be given before the kindergarten closes, by some of the Evanston friends, under the special inspiration of Mrs. Thaddeus P. Stanwood.

Outings and picnics for a day or so have delighted the hearts of the folk of all ages, and for those who have been unable to stay even so long as a single day shorter trips to the parks have been conducted. Among the most interesting and enjoyable of these have been the parties of Italian boys in Mrs. Hegner's charge. The boys have insisted upon paying all their own charges, and have freely expressed their regret that their lack of money was a preventive to their paying also the expenses of their guides.

Most satisfactory was a large picnic at Maywood, in which case it would be difficult to say whether the guests or the hosts most enjoyed the occasion. Other places to which such trips and fortnightly parties have been taken were Elgin, Downer's Grove, Berwyn, Longwood, Blue Island, Belmont, Evanston, Ravenswood, Aurora, Ottawa, and other near-by towns and villages.

SCORES AT THE FOUNTAIN.

The Evanston Woman's Club Benefits the Great Procession of the Passers-By.

The first morning after the fountain was started its usefulness was beyond dispute. The two lion-heads at the top of the iron pillar were spouting water into the basins, and within a single half-hour of ordinary traffic in the middle of a week day morning forty men, women and children had taken a drink. The omnipresent boy of course, had to have his fingers at the spouts and squirt the water over his companions, but he shortly got used to the fountain's presence, and it is now used with incessant gratitude by the great procession of the passers-by. With a view of putting it where it will be most useful, we have located it round the corner

from the Commons, a few feet from the crossing of Milwaukee avenue, and the greatest sceptic concerning the usefulness of public drinking fountains would be convinced in a five-minute watching of the drinkers who stop for a cupful.

The fountain has been put in charge of the Illinois Humane society, through whose influence the water permit was secured. Many stop to read the inscription: "Presented in Honor of Elizabeth Boynton Harbert, by the Evanston Woman's Club." The horse-trough, which was to have been located in conjunction with the upright fountain, could not be placed with it, but will be made more accessible to a needy district by location in another part of the ward. The arrangements for this are now in progress.

COMMONS NOTES.

—The Tuesday evening economic meeting will probably be resumed on the evening of September 7th.

—The parent Chautauqua repeats its gift of last year by a check for \$40, for the Commons fresh-air fund.

—The Woman's Club and the Girls' Progressive Club have met without interruption during the summer, and have had a number of interesting occasions.

—An unusually capable and earnest force of residents is promised for the coming winter. The applications for residence already filed fairly tax the capacity of the house.

—A crokinole board and some other games from the Columbia School of Oratory add to our supply in that direction, and to our already large obligation to the good people of that school.

—A considerable enlargement of the settlement library comes through the loan of a large collection of especially well selected books by J. H. Bissell, to whom they were a trust. Thirteen boxes of books and the necessary cases comprise this windfall.

—The vesper service of Thursday evening, August 5, was made memorable by the fact that it was conducted by Mr. Alden, who spoke especially of the religious phases of the Mansfield House work, and of his own experience in the inauguration of the settlement.

—Several temporary residents have been in the Commons this summer, and have rendered service of the first quality in the short-handed days of the vacation. Miss Elizabeth Myers, of Ottawa, Ill., has taken active part in the kindergarten and outing work, and the service of Mr. Marden, the University of Michigan's Fellow on the field, has been invaluable.

—Our remark that the playground opened in the Washington school yard, near the Commons, was only one of several, brings from the committee in charge the announcement of the fact that it is the only one in Chicago, and embodies the initial experiment. At any rate, we are justified in asserting that its success this year will surely lead to an enlargement of the scope another year.

SEWARD VACATION SCHOOL.

Summer Enterprise of the University of Chicago Settlement.

The chief, and doubtless most interesting of the summer activities at the University of Chicago settlement this year has been the vacation school carried on in the Seward school building at 46th and Page streets. In every respect it has been a success. The principal is Richard Waterman, Jr., who has brought to the work a remarkable aptitude and a high degree of interest and self-devotion. Every morning, as the report of the school says, all of the classes gather in the school hall for the opening exercises consisting of patriotic songs and a brief talk from one of the teachers. The three-hour session which follows is divided for each of the regular classes into six periods, of which two are devoted to manual training, two to music and physical culture, one to nature study and one to drawing.

The response of the children has been astonishing, to anyone who thinks of children as hating to go to school. They come eagerly and devote themselves to the work earnestly, and their interest is especially keen in the "Clean City League" which has been organized by Mrs. A. E. Paul, chief sanitary inspector of the Civic Federation. The number of complaints filed by the children of this league concerning unlawful states of affairs in that ward have surprisingly waked up the officials of the city hall department, and have led to manifest improvement of conditions. A penny provident savings bank is a popular feature of the school. The session closes Friday, August 20.

NORTHWESTERN PLAYGROUND.

Delightful Prospect of a Permanent Recreation for the Children of the Sixteenth Ward.

To the delight of every heart interested in the Northwestern University settlement, is the announcement that through the interested efforts of Mr. Fargo and some of his generous friends, a playground under the auspices of the Northwestern University settlement, in the northern part of the sixteenth ward, is nearly an accomplished achievement. In a few days it will be opened and a five years' lease of the ground from the Northwestern railroad makes sure that it will be more than a temporary affair. An effective fence about the grounds, a large sheltering building for inclement weather, "and what is best of all," as Mrs. Sly, the headworker of the settlement says, "there is *real dirt* there! None of your ashes or cinders or asphalt, but really, truly dirt, with grass growing in it!" There will be swings, and sand-piles, and

all the other delightful things that children dream about, and the vista of results in Mrs. Sly's visions would make Froebel or Aladdin jealous of their imagination. When the ground is really in use we shall show a photograph of some sixteenth ward children in the very act of being supremely happy.

PASSMORE EDWARDS HOUSE.

The Bloomsbury Settlement in London Nearly Ready for Occupancy—Plans for the Work.

A handsomely printed and attractively illustrated leaflet comes to us from Mrs. Humphrey Ward, in accordance with her promise of some months ago, describing the New Passmore Edwards house in the Bloomsbury and St. Pancras districts of Northwest London. The settlement buildings are nearly ready for occupancy, and the plans of a good work are going forward. Educational and social work will be the features of the enterprise. The encouragement of Bible study in particular will be sought, and courses of lectures by distinguished speakers are promised, among them a special lectureship to be called the "Jowett Lectureship," in memory of the late Master of Balliol.

About \$7,500 is still required for the building and equipment, but the distinguished list of coadjutors which Mrs. Ward has gathered together seems to assure ready assistance in the matter.

MANCHESTER'S SETTLEMENT.

Second Annual Report of the Lancashire Effort in the Hulme District Shows Good Results.

A strengthening and unifying in all directions of the work already in hand is the summary of the Lancashire College Settlement in the Hulme district of Manchester, England, just at hand from the general secretary, Alfred T. S. James. Fourteen residents have lived at the settlement during the year ending June, 1897. It is next intended to enlarge the quarters by the renting of two additional buildings. Features of the Lancashire settlement's work include a "children's hour" on Sunday morning, pleasant Sunday afternoon class, and Sunday evening service—these of a religious character—Saturday evening concerts, lad's club, boy's brigade, etc. The women's department of the settlement include mother's meetings, cookery instruction, and dress-making classes. Expenses of the past year have been about \$1,000.

A programme of a most enjoyable entertainment by the Boys' club of Whittier House, Jersey City, shows a varied array of talent and performance, and the interesting fact that with the exception of the address to the boys by Howard Bliss, the entire programme was given by the club members.

ECONOMIC CONFERENCE.

The postponed session of the Settlement Social Economic Conference will be held by Hull House and Chicago Commons in the week beginning October 4. The subject, as heretofore announced, will be "Municipal Functions." The program in full will be announced in the next issue of THE COMMONS.

The list of speakers includes, as we have indicated, the names of men distinguished in efforts for municipal betterment, and the occasion will certainly be one of rare interest and value.

"THE WHITING PLAN."

Chicago Scheme for Organizing the Unemployed—"Out-of-a-Job" Its Organ.

The "Whiting Plan" is a Chicago proposition of relieving the unemployed through co-operative effort. It is an adaptation of that labor exchange plan which Robert Owen put into operation in London in 1832. Owen established a central depository and invited workmen to make goods and bring them there for exchange. The deposit checks were received in exchange for purchases at the same place, and were accepted by neighborhood tradesmen as the business grew. The Whiting plan provides for local branches organized into a centralized system, the society being its own producer and consumer, as far as may be. No farming will be attempted.

While the Whiting plan is like the Debs proposal, in that it provides for a general co-operative organization for production and exchange, there are marked points of contrast:

1st. The basis is the local, home branch. No colonizing will be tried, and the men are to be given work as near home as possible.

2d. The society will use the machinery and factories now idle by reason of the hard times instead of trying to create new tools and buildings.

In times of highest prosperity, when our industrial system is working with the greatest degree of economy, the society will have correspondingly little to do. Conversely, in dull times, when there is the greatest waste of labor and capital, the society will have its opportunity for expansion. The exponent of the idea, and organ of the society to be, is *Out-of-a-Job*, a weekly publication which began in July, with H. S. Davidson and B. F. Sewall as editors.

Tommy—Maw, doesn't anybody but good people go to heaven? Mrs. Flag—That's all, my son. Tommy—But, maw, how does the good people enjoy themselves if they ain't any bad people there for them to try and manage?—*Exchange*.

Studies of the Labor Movement

BE NOT CONTENT.

Be not content: contentment means inaction;
The growing soul aches on its upward quest.
Satiety is kin to satisfaction;
All great achievements spring from life's unrest.

The tiny root, deep in the dark mold hiding
Would never bless the earth with fruit and flower,
Were not an inborn restlessness abiding
In seed and germ to stir them with its power.

Were man contented with his lot forever,
He had not sought strange seas with sails unfurled;
And the vast glories of our shores had never
Dawned on the gaze of an admiring world.

Prize what is yours, but be not quite contented;
There is a healthful restlessness of soul,
By which a mighty purpose is augmented
To urge men onward to a higher goal.

So, when the restless impulse rises, driving
Thy calm content before it, do not grieve,
'Tis but the upward reaching and the striving
Of the God in you to achieve, achieve.
—Ella Wheeler Wilcox.

THE SOCIAL CONSCIENCE.

Relation of Monotheism and Democracy—Slow
Evolution of Moral Judgments—Religious
Sources of Ethical Standards—Modern
Individuality and Social Consci-
ousness the Issue of the
Common Faith.

ELEVENTH LABOR STUDY.

[BY PROFESSOR GRAHAM TAYLOR.]

"Conscience claims the right to audit the books of society," is the fine assertion of a recent writer in token of the religious progress and hope of the race. This claim may not be more startling to the many than the fact that it is only beginning to be recognized is surprising to the few. We may well pause in our more direct study of the labor movement to inquire why this is the fact; why the jurisdiction of ethics over economics, of conscience over competition, which we have been considering, has been so late in asserting itself and so long in being recognized even by the most ethical and religious in each generation.

OUR NEED OF TIME-SENSE.

The same writer well reminds us that "one of the sore perils besetting us is the too direct approach to the social question. The need of our time is a manhood that shall gain a little—just a little—of the geologist's time-sense." This is pre-eminently true of the study of the present social condition of labor, especially in its relation

to both ethics and religion—else, as has been wittily said, we may "forget our history in preaching our sermons."

To read the story of the present in the light of the past has equal value to those of opposite tendency. It reminds the too impatient radical that the problems which he imagines may be readily solved are the heritage of a long, dark past; that as they were not born of our century they may possibly not be buried by it; that we who are learning to live and work together have an entailment of difficulties, to which of course we have added, but for which we are not wholly responsible, and that in our common heritage suggestions may be found toward the solution of the present untenable situation.

DANGER OF REACTIONARY CONSERVATISM.

It also reminds those who are conservative principally for the sake of conservatism that change is still, as it ever has been, the law of life, and that the modern mandate to adjust life to changing conditions is perhaps even more imperious than ever before; that nothing is so much to be feared in our present civilization as the temporarily predominant force of a reactionary and repressive conservatism; that with the desperate "cry of the human foundation" for relief from the grind of our social pressure a little excess of radicalism may be safer to conservative progress than a little too much suppressive conservatism.

If we try to solve our questions only from our present surroundings, without looking at the past, and without looking to the great future, we have minimized the struggle, we have cramped our definitions, we have impeded progress and endangered the present. Surely there is a great calm and a great hope begotten in the mind by taking the evolutionary point of view, and seeing the slow developments and unfoldings of a great plan, as high above our little projects as God is higher than man. There is a poise and a patience, and a quiet of spirits, and a lessening of the attritions of mere personal conflicts that we are to thank the evolutionist for, as he has shown the evolutions of nature, of Christendom, of society, of history—and of the conscience of Christendom.

SOCIAL CONSCIENCE AN EVOLUTION.

For we who remember and acknowledge all this, are prone to forget that it applies to the common conscience to which we appeal—all too often in vain—against the wrongs which it could right. May it not make us at once more just and hopeful to recollect that this social conscience has not always been among men, and is now only coming into their consciousness just enough to be appealed

to? For however intuitive may be the moral sense with which we are all endowed, the moral judgment of each age is both a product and a process of social evolution, to be itself accounted for.

To account for the very existence of the modern problem of equality of economic opportunity, it is not enough to refer to the democratic movement in politics and industry. The anterior question remains to be asked and answered—what moved and maintains this very movement? It will not do either to credit it to the advance of popular education, which profoundly as it has promoted it, is itself a very late effect of the movement.

RELIGIOUS SOURCES OF MORAL RIGHTS.

Only through the long, slow evolution of the religious consciousness, has conscience come to the knowledge either of the rights and duties of the individual, or of the common sense of justice to which it now so confidently appeals. To a superficial view of both religion and economics this may seem to be a most repugnant misstatement. But Mazzini's fundamental contention that "every political question is rapidly becoming a social question, and every social question is a religious question," is the fact underlying the whole present situation and future prospect of labor, which should determine the relation between it and religion.

APPEARANCES AND FACTS TO THE CONTRARY.

Be it admitted as fully as the facts will warrant that religion has been perverted into an anti-social force and its power abused by the few against the many; be it not denied that its ecclesiastical expression and influence have been, to as large a degree as may justly be claimed, antagonistic to its own ideals and destructive to the people's interests which it was designed to protect and promote; be it confessed that even the most of those who have understood its teachings the best and done the most to formulate, interpret, exemplify and propagate its faith and life, have been largely unconscious of the social significance or economic application of the ethical bearings of their own religion, nevertheless the deeper insight into the present outcome of essential Christianity clearly shows its fundamental tenets to have had the inevitable social tendency to produce the very social consciousness and democratic ethic which are the high-water marks of all religious progress. Again, it is no evidence to the contrary that this consciousness and ethic have found readier reception and fuller expression at times and in places, without than within the ranks of those who either profess or are recognized to be "believers." For it is true that the common faith has leavened not only Christians but Christendom, and also that without the part that the Christian spirit, teachings and life have

had in the evolution of the social consciousness and conscience, neither can the presence of these best of our present possessions be accounted for, nor their line of descent to us explained. As well try to unravel without destroying the weaver's pattern from the warp and woof upon which it is woven, as to dissociate the consciousness that any one of us has of his own or his fellow's individualities from those fundamental tenets of the Christian faith which are at least the main strands of the fabric upon which stands out the highest idea of a man and of society that possesses the modern heart and mind.

LINKS BETWEEN OLD DOCTRINES AND NEW DUTIES.

By way of illustrative proof of the religious source of the democratic ideal and social ethics, which fundamentally underlie the labor movement, the following links of relationship between ancient dogma and present duty are cited in hope that the reader may refer to "The Genesis of the Social Conscience," by Prof. H. S. Nash,* for the powerful elaboration of many more points in common than these that are therein suggested for our present purpose.

UNITY OF GOD AND OF MAN.

1. To the very idea of democracy, that of the unity of the race is pre-requisite. All claim for equality is based on some idea of unity. However commonly accepted and scientifically demonstrated at present, thro most of history the unity of mankind has been a religious tenet, the first-born of the doctrine of the unity of God. Without belief in one God, there has been no idea of the oneness of men, or of a man that counted one. Monotheism is the historical and religious, if not the scientific and ethical basis of democracy. By it "one God, one good," was proclaimed for all, and "one capacity for receiving the good is ascribed to all."

THE MAN THAT COUNTS ONE.

2. The very idea of the individual man is the creation of the belief in one God. Man had from time immemorial been merged in the mass. Individuality had long been lost, if, indeed, it had ever been found. The very consciousness of self as we know it had been lost in that of the family, tribe, or nation. The group was the only individual, of which the person was but a fraction. It was monotheism which singled the one man out, stood him upon his own feet before the one God and counted him as one among many brethren.

FIRST "A SOUL," TO BE A MAN.

3. Thus to emancipate him from being a mere component of a group or mass it was necessary to

*Genesis of the Social Conscience. Professor H. S. Nash. The Macmillan Co., New York. Chicago: A. C. McClurg & Co. \$1.50.

dissociate him almost from his time and place, from "country, kindred and father's house." This was done by associating each one with the one God and with his universe. The common man became "a soul," etherialized, universalized—immortal—the "elemental man." Temporarily, the divine supplanted the human, eternity time, the soul the body, heaven earth, the monastery the family and the neighborhood. Heavenly citizenship expatriated and exiled the "saint" from earth. Sonship to the Father, crowded out brotherhood to fellow-man, the first table of the law was writ so large that the second was well nigh lost sight of. Whatever the temporary cost to the rate of social progress, a permanent human value was thereby added, without which society would have had nothing to progress toward or to be propelled by. "The conception of the elemental man, as carrying his own value within himself because in covenant with the eternal, looked out over society and the state with prophecy of a far future." "The right and duty to be individual," "largely individual," is the ideal element within our social unrest." "Individuality is the stake of Socialism."

ALL-LEVELLING TENETS.

4. Upon the same level of equality in the divine birthright to which every child of God was thus raised, all men are kept by such tremendously democratizing doctrines as, for instance, the Incarnation which assured the common man that he was "kith and kin with the highest, that he was in everlasting partnership with the best;" sin, which is a "leveller and equalizer—the mortal foe of aristocracy;" sacrifice, with its atoning death for all, if for any, and its cross for each; judgment, for which "all must appear before God;" baptism and the Lord's supper, the only token and the common meal for the whole communion of the one kingdom.

BACK TO THE WORLD FROM THE MONASTERY.

5. The new relationship between man and man grew up within the bonds of the new sense of duty, of justice and of love which possessed this spiritual fellowship. Restricted at first and for so long a time to monastery or church, the new spirit was allowed to spend itself within the charmed circle no longer than was necessary to form and fix on earth the new type of the individual man, which could suffice to be the unit of the "new earth" and its redeemed society wherein God's will is done as it is in heaven.

The "liberty, equality and fraternity," which had so long existed only within the monastery walls, began to be demanded without and to be impelled to go forth. From within "the right of private judgment" and the opening of the Bible—"that book of witness to the downmost man's capac-

ity for the highest things"—began to detach men from the artificial life of the cloister or dependence thereupon. From without, the eighteenth century's revolutionary cries for a human brotherhood within a democratic society constituted for moral ends, summoned faith back to earth and the letter of the word back to the life of the world. The nineteenth century missionary spirit, social endeavor and ethical renaissance are in evidence that the summons is not unheeded.

THE GOSPEL HAS STRUCK THE EARTH.

If the points above are well taken then these conclusions follow: First, that the social unrest and industrial discontent with their struggle for a living wage and the standard of a human, not to say Christian, life, are due more than anything else to the fact that the Gospel of the Son of Man has at last struck the earth at the feet of the common man.

RAISE THE STANDARD OF LIVING OR LOWER LIFE'S IDEAL.

Second, that believers in Christianity are shut up to the alternative either of lowering its standard of life, individual and social, or of raising the standard of living to the ethics of the law of love and its golden rule. Third, that while begetting the divine ideals and spiritual energies of the social conscience, the church may be excusable for not further and faster realizing the former by the use of the latter, the hour has struck for her avowed acceptance of her God-given social function to realize her ethical ideals of human relationship in the economic and industrial life of men, at whatever cost of sacrificial service. Unto such Messianic suffering for the sin of the world she and all who claim to be of her are called. In the union which her sons may make to accept the Golden Rule as the rule of economic faith and practice is the strength of our Almighty Father to realize human brotherhood. Fourth, that however much labor must rely upon the union of its forces and the exertion of its utmost effort in its own behalf yet without its co-operation, the religious ideals and social conscience cannot prevail upon which it must depend for the final success, as it has for the past progress of its common human cause.

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In his acute attempt to discern our present social and religious tendencies, Edward Bellamy warns the clergy of the possibility of "the tragic distinction of having missed the grandest opportunity of leadership ever offered to men." But even with his lament over the "passing of the Temple," he foresees that only from the time when "the Great Revival" touched enthusiasm for humanity with religious emotion, is to be dated "the beginning of

modern religion—a religion of life and conduct dominated by an impassioned sense of the solidarity of humanity and of man with God."

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The bibliography by Miss Madeleine Milner of the literature of child-labor and the employment of women, published in the July issue of the *American Journal of Sociology*, is the most complete outline in existence of this phase of the American labor literature. It deals only with the United States, but within that scope, so far as we know, quite exhausts the subject. It covers the statistical and official as well as the more popular literature of the matter and, soon to be published as a pamphlet, will be a classic. University of Chicago Press.

"Fabian Tract No 76," just issued, deals with "Houses for the People," and urges the enforcement of the act passed in 1890 by which all the Town Councils in England were empowered to supply dwellings for the people through compulsory purchase and clearing of buildings from any unsanitary area.

* "The Social Spirit in America." Prof. C. R. Henderson. Flood & Vincent, Chautauqua Press, Meadville, Pa. \$1.00. 350 pp.

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